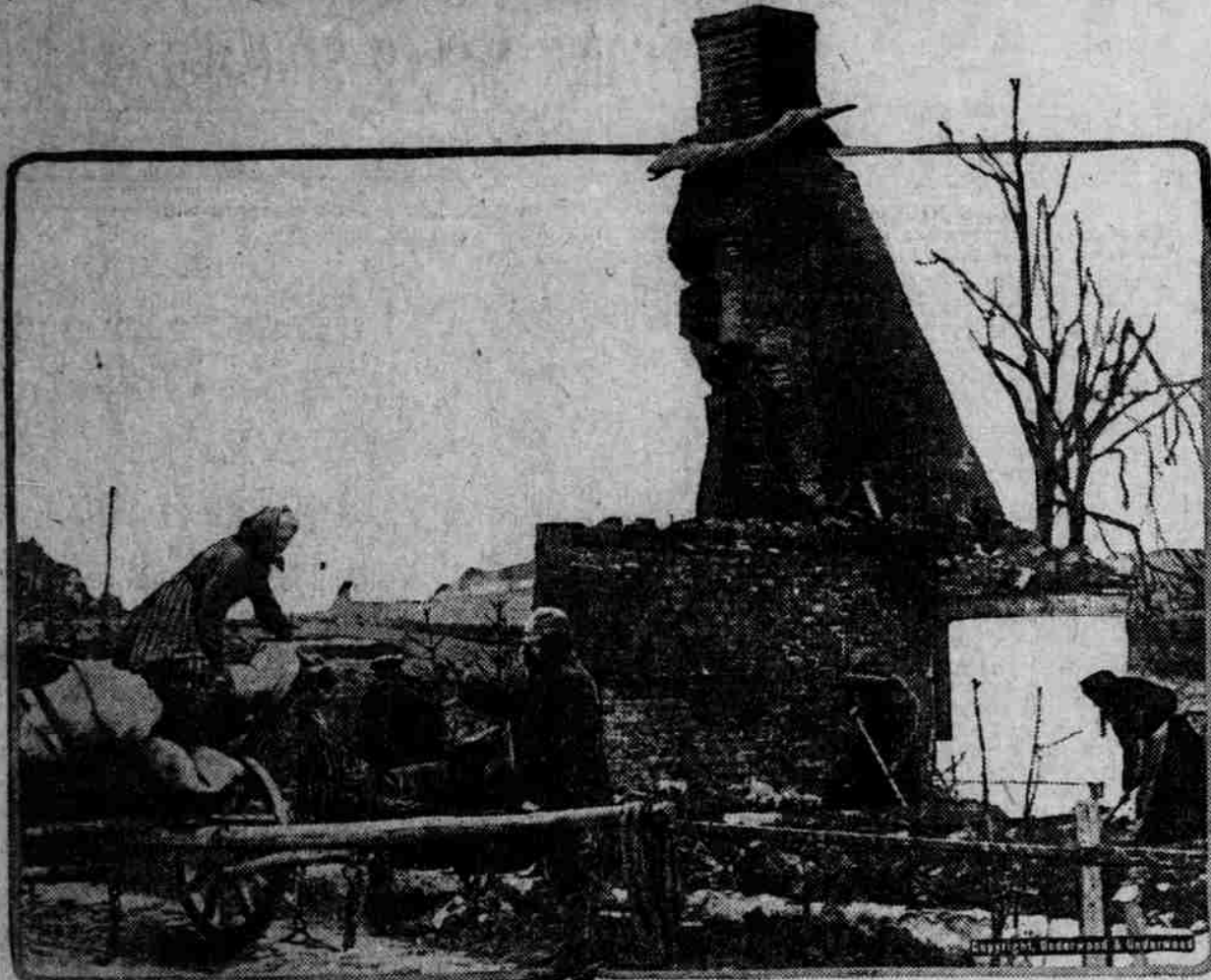


## RETURNING TO THEIR RUINED HOMES



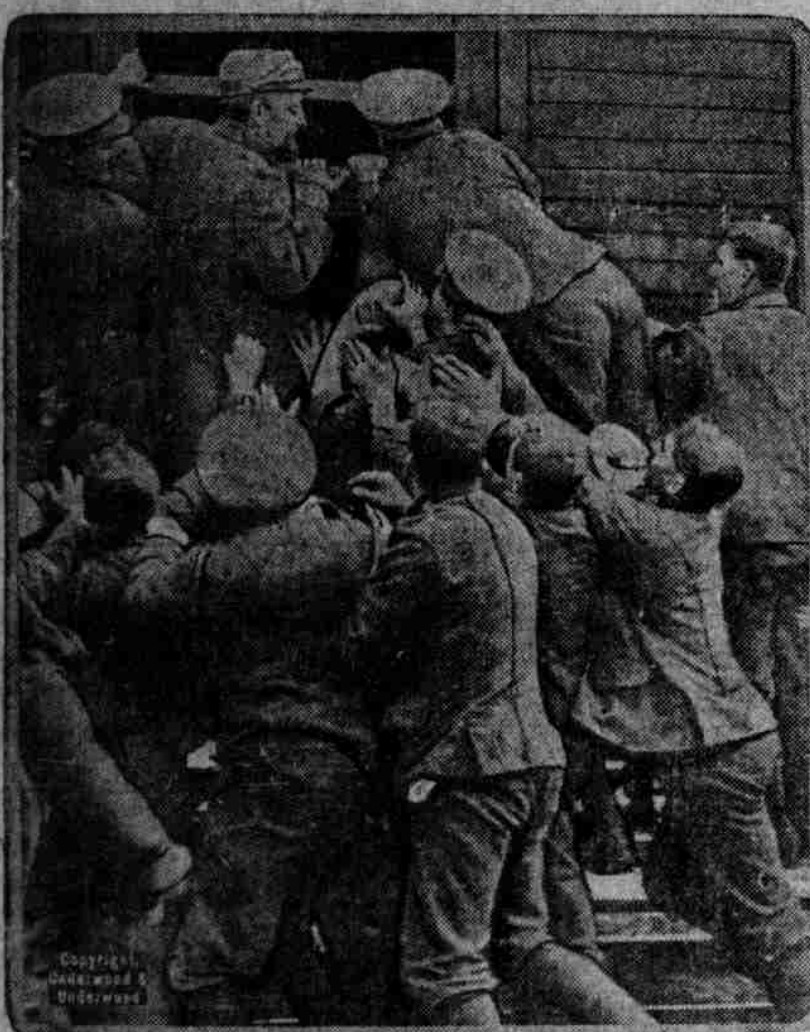
Peasants of East Prussia, who fled before the advance of the Russian armies, when the czar's troops were repulsed, returned to their homes to find only the charred ruins of their houses.

## SHOOTING AT A GERMAN AEROPLANE



French marines under shelter of the ruined church of Dixmude, shooting at a German Taube aeroplane.

## HUNGRY BRITISH STORM BREAD TRAIN



British soldiers in France besieging a supply train arriving in camp with a consignment of bread for the soldiers.

## LOVE ROMANCE OF THE WAR

Affair Begun in Belgium Ends at the Altar in an English Church.

A romantic love story, constituting one of the pleasantest side-lights of the war, has culminated in a wedding at Redhill.

Early this year Achille Vidrequin, a lieutenant of a Belgian infantry regiment, met Miss Nella Eugenie Wansort of Ixelles, the daughter of a minister of the Belgian Congo. They saw each other on several occasions, and then the war broke out. Lieutenant Vidrequin was called up and fought for his country, taking part in several engagements.

Miss Wansort, with other ladies, was among the first of the refugees to seek shelter in England, and Mr. and Mrs. F. Scrutton of the Woolpits, Nutfield, provided the young lady and her

friends with a home at Coniston lodge. She lost sight of Lieutenant Vidrequin and did not expect to see him again. A month ago Lieutenant Vidrequin was given leave of absence owing to ill health, and went to England. He was ignorant of Miss Wansort's whereabouts. All he knew was that she was a refugee in England. He made an unsuccessful search for her until one day he met her accidentally on the Redhill railway station platform.

Then the lieutenant was recalled to the war, and there was a hasty wedding in the Redhill Roman Catholic church, the ceremony being performed by Rev. Francois de Stuck, himself a refugee.

Louvre Paintings Secreted. Paris.—The big paintings in the Louvre, a Paris paper announces, have been bricked up in a secret place to protect them from aeroplane bombs.

## SENTRY ON POST SIX DAYS

Russian, Obeying Army Tradition, Refused to Quit Until Relieved by the Emperor.

Petrograd.—A tradition of the Russian army is that once a sentry is posted only the officer who posted him or the emperor himself can relieve him. Even in time of peace cases occur which require the personal interference of the emperor to relieve the sentry.

## TROOPS SHAVE IN TRENCHES

British Soldiers Follow the Rule Strictly, but the French Are Growing Whiskers.

London.—There is some newspaper speculation as to whether the war will follow precedent in establishing a change in fashions of what some of the writers delight to call "face fur." The British war office has made some effort to encourage the growth

of mustaches among subalterns without conspicuous success, and there are few signs that the trenches of 1914 are going to bring in a new fashion of beard. "As far as one has observed," says the Manchester Guardian, "the average British soldier's first desire when he gets a breathing space from the trenches, and sometimes in the trenches themselves, is to rid himself of the beard and whiskers, though one has seen a few stalwart in base towns still bearded, and it must be confessed that they look much more awe inspiring

## KHEDIVE OF EGYPT



Abbas II, the khedive of Egypt, who joined with Turkey against Great Britain, and who has been kept out of the country by the English authorities. He has ruled Egypt for 22 years and is forty years old.

## SWAP GIANT FOR DWARFS

Germany Wants to Exchange English Eight-Footer for Two German Middlets.

London.—Germany wants to exchange the long for the short of it. William Hempstead, an eight-foot giant, has just reached England from Germany, where he was interned at the beginning of the war, and the Austrian consul general, Robert P. Skinner, is negotiating for the return to Germany of two German dwarfs, less than two feet tall, who till now have been held in England.

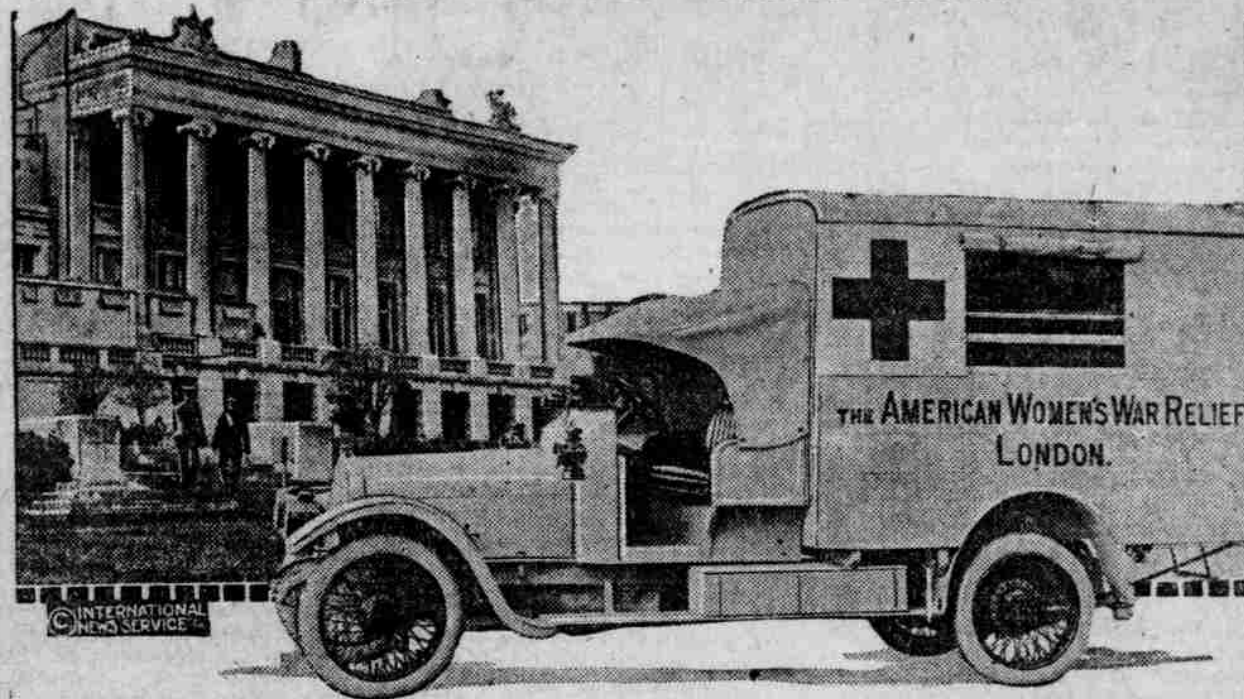
Field of Waterloo Entranced. London.—A dispatch says the old field of Waterloo has been filled with concrete trenches by the Germans, who expect to make it again the scene of a great world battle.

War Draws the Outraged. London.—Trains to the south coast have been crowded. Many persons have gone to Dover. The idea in most cases is to hear the firing of the big guns of the fleet engaged in bombarding the Belgian coast. It has been suggested that it would perhaps be better if able-bodied men visiting the south coast were to satisfy their curiosity by enlisting, and thus hearing the guns

than the clean shaven variety. French soldiers near the firing lines are much less abashed by beards and contrive to wear the most ragged growth with something of an air, while the younger Belgians seem to follow the British in their preference for clean shaving."

If a man were as smart when he grows up as he was when he was a schoolboy he would never write a love letter on anything but a slate.—Boston Transcript.

## AMERICAN HELP FOR WOUNDED BRITISH



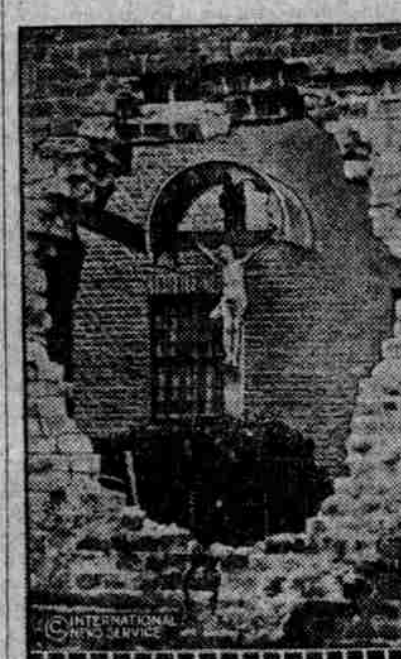
Six motor ambulances like the one in this photograph have been given to the British war office by the American Women's War Relief fund. With their fittings they cost about \$20,000. At the left is Oldway house, the residence of Paris E. Singer in Devonshire, transformed into the American Red Cross hospital.

## SEARCHING FOR HIDDEN GERMANS



British troops searching a farmhouse between Nieuport and Dixmude for German stragglers.

## IN A SHATTERED CONVENT



Shrine and crucifix in the convent of the Sisters of the Poor at Nieuport, seen through the smoldering wall of the convent, which was destroyed in the terrific fighting that took place there.

## ARCHDUCHESS ZITA



New photograph of Archduchess Zita, wife of Archduke Carl, heir to the Austro-Hungarian throne. Before her marriage in 1911 she was a princess of Parma.

To Develop New Industry. London.—The British board of trade has issued a circular urging merchants and manufacturers to devote attention to the trade in wooden ware, which hitherto has remained almost entirely in the hands of Germans and Austrians.

## GERMANS ADORE THE KAISER

Berliners Throw Themselves on Pavement With Heads Bent When Imperial Car Passes.

Paris.—A diplomat of a neutral nation who has just arrived in Paris from Berlin says that the Berliner's adoration of the Kaiser has turned almost to fanaticism. The emperor on returning from the front occasionally journeys by automobile through the capital. Huge crowds gather in the streets

## ZOUAVE HERO SAVES BRIDGE

French Prisoners Give Lives to Cause Destruction of a German Column.

Paris.—A note appended to an official communique says: "A few days ago in Belgium a German column marched on the Dri Grachter bridge, forcing before them a group of French Zouaves whom they had taken prisoners. "When the Zouaves were very near

## BRAVE WOMEN OF EAST PRUSSIA



Undaunted by their misfortune in being driven from their homes in East Prussia by the czar's forces, these German peasant women, who are compelled to make their homes in temporary shelters thrown up in the fields, are busily engaged knitting woolen socks and mittens for their men folk, who are fighting with the Kaiser's forces.

## BAKING BREAD FOR INDIAN TROOPS



Baby Watched Surgeons Operate. Wilmington, Del.—Displaying a fortitude which astonished the physicians at a hospital in this city, Adeline Hall, aged three years, permitted them to sew on the severed tip of a

finger of her right hand without taking an anesthetic of any kind. She also permitted the doctors to put several stitches in another finger and never so much as whimpered during the operation.

## War Cuts Commerce of World.

London.—The Optimists' National corps, a body of 200 business men occupying managerial or executive positions, unable to join the army, are helping to obtain recruits.

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## INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of Sunday School Course.)

## LESSON FOR DECEMBER 13

## THE GREAT COMMISSION.

LESSON TEXT—Matt. 28:18-20; Luke 24:47-48. GOLDEN TEXT—1st Tim. 2:10. "I am with you always, even unto the end of the world."—Matt. 28:20.

This lesson consists of two paragraphs which constitute what might be termed two commissions or two parts of the Great Commission. There are four distinct accounts of the final commands of our Lord to his disciples, each presenting a different phase of the work he committed to his followers. In this lesson we have for our consideration two of these aspects which ought not to be confused. We will consider them in their chronological order.

I. The Appearance in Jerusalem, Thomas Being Absent. Luke 24:36-49. The Emmaus disciples reported to the disciples, and those gathered with them in Jerusalem, the things they had experienced, especially in the breaking of bread. This occurred late in the evening (see Luke 24:29, 32). While they, and the others, were rehearsing the many things that had taken place on that first eventful day, Jesus himself suddenly appears in their midst without the opening of a door and asks them of their thoughts. Once before he had thus searched them (Luke 9:46, 47), but now the occasion is quite different. Fear of the Jews had crowded them into this room but no closed door except that of the human heart can keep out the risen Lord. Simon's report (ch. 24:34) and that of the Emmaus disciples were not sufficient to allay their fear. Fear at this visible evidence of the supernatural is true of us all, but when Jesus truly is present there is peace no matter what may be the turmoil without, or the fear within.

Man of Flesh and Bone. This appearance was a demonstration that it was he himself, and to add proof upon proof he first showed them his plumed hands and feet, and then called for fish and ate it before, and doubtless with, them. Jesus is today a man of flesh and bone as much as when he walked Galilee's hills. His blood he poured out upon Calvary. The evidence of the literal, physical resurrection of Christ is so overwhelming that the unbeliever does violence to his reason not to accept it.

(2) The Ascended Lord, vv. 44-49. This coming of Jesus and his message of peace and assurance brought also a commission that this great fact be told to others. The event recorded in these verses did not occur in Jerusalem but upon Mount Olivet and constitutes the final appearance of Jesus. As he had done often before, so now he sets his seal upon the Old Testament, expressly speaking of its books under their accepted threefold division (v. 44). In these there are between three and four hundred direct, not to speak of the indirect, prophecies concerning him. What we need is to have the Holy Spirit that we may "understand" (v. 45), the purpose of his life and death. Jesus taught his disciples what that purpose is (v. 47), viz., the "remission of sins," based on the sure ground of his finished work. This, and this alone, is the gospel and it is to be preached in his name unto all nations—a missionary suggestion, but beginning at home, in Jerusalem. Verse 49 tells us of that other needed preparation to make us effective witnesses, the endowment of the Holy Spirit.

Some Disciples Doubted. II. The Appearance to the Eleven in Galilee, Matt. 28:15-23. This event took place much later than that mentioned in the first part of the previous section. As we carefully read this section it suggests that Jesus was somewhat removed from the disciples, yet their vision was so clear that they worshiped him, though some doubted. Drawing near to the disciples he first of all emphasizes his supreme authority, "all power is given unto me," and on that authority he commissioned them to their work of discipling "all nations." Mark's rendering of this commission (16:15, 16) is more inclusive, "to the whole creation," including all of man's welfare, social as well as spiritual. For Jesus thus to claim authority and to send forth his ambassadors and still not be "the very God of the very God," is to stamp him either as an impostor or a lunatic. Because all power is his, therefore the obligation and the accompanying Holy Spirit who will enable us to reach the things he has commanded. There is here of the commission "all power" and accompanying it a blessed fellowship, "Lo, I am with you all the days."

The chief value of these two sections lies, first, in the fact suggested as to the perpetuity of the risen Lord in the midst of our ordinary human experiences. Patiently he bears with us in our unbelief and fear and like as he spoke peace to his disciples so he would calm our restless spirits. The second chief value is the immediate and persistent responsibility that rests upon his followers. He loved all and desires that all shall be saved and yet the proclamation of his plan of redemption, of his finished work, he confines to human agents. As such new disciples are made, he is to tell others, to witness of him to those not yet surrendered. This is a constant and an endless process, his heralds discipling all nations, baptizing and teaching them to observe the things he has commanded. The sad thing is that after nearly two thousand years we have carried out so poorly the great commission.

And lastly the disciple is not to go in his own strength or wisdom. His parting words were fully the age upon which the disciples were entering. As they went forward and as we "follow in their train," to devote ourselves to the enterprises of his kingdom, he declared that he would be with them and with us until the time of the consummation of the age. "When we go his way, he goes our way; but if we go our own way we go it alone."

Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.—Shakespeare.

## The Birth of Christ in the Soul

By REV. JAMES M. GRAY, D.D., Dean of Moody Bible Institute, Chicago.

TEXT—My little children, of whom I travail in birth again until Christ be formed in you.—Galatians 4:19.

I go out of the beaten path in this Christmas message, and called to contemplate the birth of our Savior into the world. I would apply the event to his birth into the individual life. Opportunity is not afforded for enlargement on the meaning of the text, but, I. It suggests that the birth of Christ into the experience of men is a process of three stages. Christ must be formed in their understanding and in their will, but especially in the affections which mold their character and conduct. Their understanding is reached in the preaching of the Word of God, but their wills and affections are moved only as the power of the Holy Spirit accompanies that Word. This explains why there is much preaching and teaching of the Bible, and so little effect in the conversion of souls. How much Christians need to pray for their pastors, for the Sunday school teachers of their children, and, above all, for themselves, that the anointing of the Holy One may rest upon them as they witness for Christ, that their testimony may beget in others the new life through faith in him.

The Second Adam. II. But the text suggests that the birth of Christ in the soul would be impossible had not Christ himself been born into the world. Our natural man could have no existence without a natural progenitor, and this is equally clear of our spiritual or regenerated man. Why is Christ called in Scripture the second Adam, if not that he was, so to speak, a new starting point for man, "the pure spring of a redeemed race"? This does not mean merely that he was the purest, noblest and best man who ever lived, but that in his humanity he was much more than any other man from Adam down. In a certain sense human nature was reborn in the manger at Bethlehem. Redemption begins by a new birth in the race which includes all men, at least to this degree, that in Christ dwells potentially all that all men need. There is now a chance, which but for the incarnation of Christ never could have been, that each of us may become regenerated and begin our lives over again.

But in speaking of the humanity of Christ, it must be kept in mind that in his person there was united the two natures, the human and the divine. Christ was man, but also he was God. We are unable to understand this mystery, but we accept it by faith on abundant testimony, while we adore and praise him that of his fullness all we may receive, and grace for grace.

Birth of Christ in the Soul. III. Just as the Holy Ghost was instrumental in the birth of Christ into the world, so it is necessary to the birth of Christ in the soul. The virgin could not have given birth to the Son of Man had not the Holy Ghost come upon her and the power of the highest overshadowed her, and it is written that "no man can say that Jesus is the Lord but by the Holy Ghost." As the great Puritan divine, John Owen, used to say, "We can have no real design of conformity to Christ, unless we have their eyes who beheld his glory." But how shall we obtain those eyes if they are not given us from above? The natural man beholds no excellency in Christ, and appreciates no need of him as a Savior, until these experiences are begotten in him by supernatural power and grace. We have referred to this before but it needs to be emphasized again and again.

IV. Finally, as the birth of Christ into the world marks the most important era in the world, so the birth of Christ into the soul marks the most important era in the soul. It is this which turns the believer "from darkness to light, and from the power of Satan unto God." No converted man would change his experience of salvation and the indwelling Christ for all the world could give him. It is this fact that makes the Christmas a time of sadness as well as one of happiness and joy. We see merit about us, yet we shrink from it as from the thought of that infidel who strove to balk the King of Terrors by ordering in a game of cards with his dying breath. There is no Christmas joy for a believer in Christ so earnestly covets as to learn of some one who, as a result of his ministry, has come to interpret the Christmas in the earth from the point of view of a Christmas in the soul. While it is the work of the Holy Spirit to perform this miracle of grace in him, yet it is his duty to yield his will to him that he may perform it. And so I close with the appeal of the German mystic:

Though Christ a thousand times in Bethlehem be born, But while I myself, thy soul will be forlorn. The Cross of Golgotha thou lookest to in Unless within thyself it be set up again.

The Christian life must be in its own degree something like the Master's own life, luminous with his hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

Some of us believe that God is all mighty, and may do all; and that he is all wisdom, and can do all; but that he is all love, and will do all, there we fail.—Mother Juliana.

All industry and earnestness will be useless unless there are consecrated by a resolution to be in all things a man of honor.—Ruskin.

It needs a little care to know to whom to give; it needs much care to know from whom to receive.—Ivan Panin.